

# RELIGIOUS BULLETIN

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## THOUGHT FOR A LENTEN VACATION

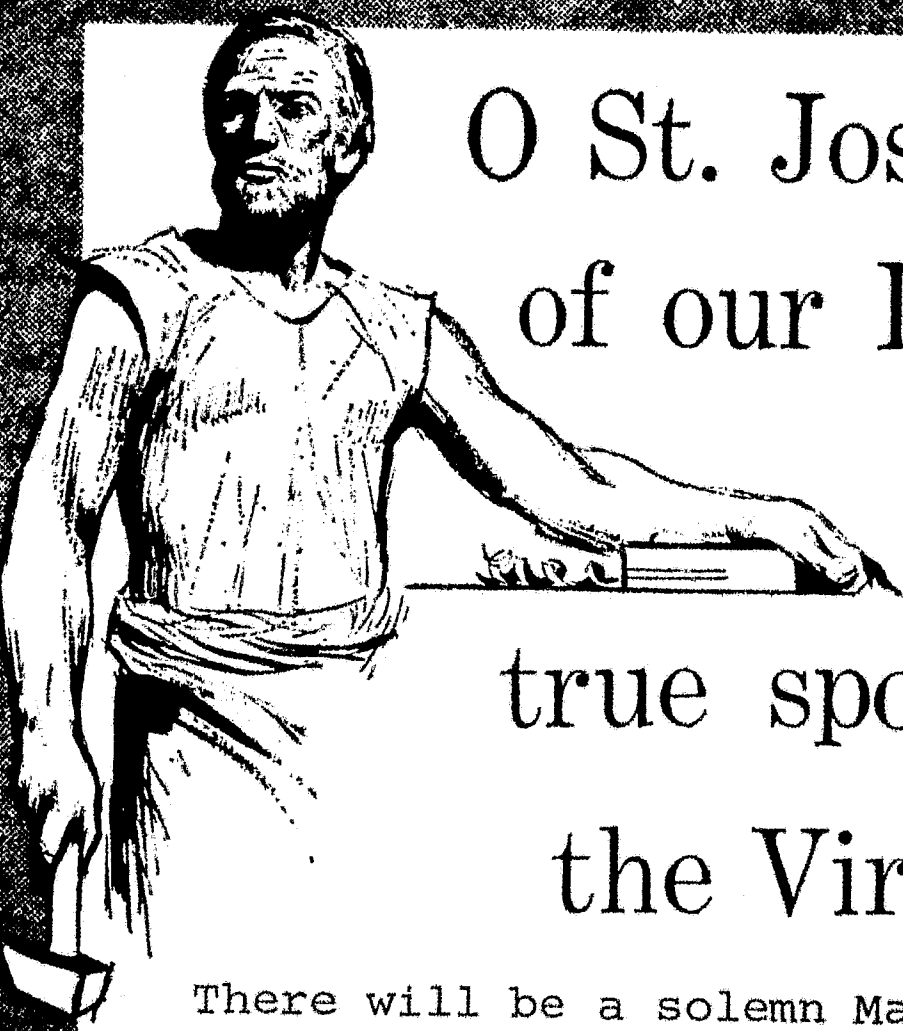
Life is like a race, St. Paul tells us in his first Epistle to the Corinthians.

*You know well enough that when men run in a race, the race is for all, but the prize for one; run, then, for victory. Every athlete must keep all his appetites under control; and he does it to win a crown that fades, whereas ours is imperishable.*

As applied to athletes no one today questions the soundness of St. Paul's advice. In its application to the race for the imperishable crown of eternity, however, many not only disregard it but they sometimes actually scoff at it.

"In this day and age," writes Father Vincent P. McCorry, S.J., in his column The Word (America, February 13, 1965), "ours is indeed a perverse social climate. Beyond a shadow of doubt we know, and in any number of connections willingly concede, that 'every athlete must keep all his appetites under control.' The anachronistic prize fighter, the football

(continued on the back page)



O St. Joseph foster-father  
of our Lord Jesus Christ  
and

true spouse of Mary  
the Virgin, pray for us.

There will be a solemn Mass in honor of St. Joseph  
at 5:00 (not 5:10) today in Sacred Heart Church.

NEW LIGHT ON ERASMUS Finding a scholarly writer who appreciates the true worth of Desiderius Erasmus is about as rare as finding a diamond in a sand dune. Such an experience, however, awaits the person who will pick up the recent Mentor-Omega Book, The Essential Erasmus,\* edited by Father John Patrick Dolan, C.S.C. of the Notre Dame history department. Criticized by historians for superficiality, for ineffectiveness in religious debate, for an alienation from traditional Catholicism, for skepticism, for relativism, Erasmus is portrayed by Fr. Dolan not only as a distinguished writer, but as a great religious reformer, "one of the few men of his time to guard the purity of the Christian ideal of charity."

What certain historians call his "velvet softness," says Fr. Dolan, "was not the confusion of an undecided mind, but the sincere and consistent expression of Erasmus' conception of that peace which surpasses all understanding."

Many historians would have us believe that Erasmus was at best but a lukewarm Christian. Fr. Dolan, however, calls our attention to his devotedness to the cause of sacred learning. In addition to having written one of the great satires of all times in The Praise of Folly (given entire here), Erasmus dedicated the greater part of his life as a scholar to patristic studies, hoping in this way to renovate the Church, and, through it, all of Christian Europe. He particularly busied himself with a critical study of such early witnesses to Christianity as St. Paul, St. Jerome, St. Augustine.

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lemics, in an age when incendiary writings of all kinds were tearing Christianity apart, he worked tirelessly for peace, advocating tolerance, striving to preserve the unity of Christendom through no other means than those of truth and charity. Determined to remain above religious partisanship, he continued to the end of his life in the deep conviction that courtesy is necessary for effective religious discussion.

Erasmus is often judged only, or chiefly, by his Praise of Folly may be primarily the work of a Renaissance Humanist, but it also reflects the mind of a man who is keenly aware that "the breakdown of religion and morals has as its basic cause the narrow-mindedness and utter foolishness of humanity itself."

Not only was Erasmus a sincere Christian, his writings generally have a deep spiritual import. That his Enchiridion Militis Christiani (translated here as The Handbook of the Militant Christian) should remain unknown to students of the spiritual life is almost as strange as if the Imitation itself were to be unknown to them.

-- Claude L. Boehm

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Whatever dreams or desires have the first place in our lives are our gods. Any god but God is a strange indeed.

In an age of violent po-

## A PROCLAMATION

Whereas segments of the Catholic press seem to have deserted the marketplace for the bedroom.

And whereas a generation is growing up believing that the only pill is the pill, a condition detrimental to the sale of aspirin, among others.

And whereas polite conversation often no longer is.

And whereas books on the experience of marriage have revealed all in words and, in consequence, I fear illustrations may come at any moment.

And whereas bachelors and spinsters (clerical, religious and lay) who once thought they were missing something and had made a great sacrifice now know better and are in danger of becoming smug and complacent.

And whereas I am plain fed up with continually hearing and reading about the pill, ovulation, menstrual periods, the marriage act, menopause, homosexuality, birth-control, rhythm, family planning et cetera ad nauseam.

I do hereby proclaim the week of March 21 to 27, 1965, National Catholic Reticence Week, and exhort and beseech all Catholics, particularly editors, writers and speakers to forego publicly revealing their most intimate thoughts and desires for this period of seven days, and to concentrate their worries on some subject other than sex.

Given this 28th day of January 1965 in Chicago, Illinois.

And a happy National Catholic Reticence Week to you and yours.

--Dan Kerr  
--in The Critic (Feb.-March 1965)

## TEST YOUR WORD POWER

"How many four letter words can one make out of the twenty-six letters in our alphabet?"

This question is asked by Warren Weaver in his book Lady Luck. And he answers the question for us.

"If we neglect the fact that it is customary to have at least one vowel in a word (but not absolutely essential, as the word 'pfft' shows), then the maximum number of four letter words is . . . 358,800, which seems to set some sort of numerical upper limit to the four letter nastiness of the English language!"

Mr. Weaver adds a post script: if letters are repeated in the same word, the total combinations are 456,976.

May we suggest that those who seem so fond of four letter words attempt to improve their vocabulary by working out and learning a few thousand new possibilities!

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## A SOUTHERNER'S VIEW OF SELMA

Angered toughs in Selma, Alabama have been charged with night-time murder of a young white minister whose only offense was that he was walking along the sidewalk in the city . . . . A nation, indignant and shocked, as it was by the murders and violence in 1964 in Mississippi, asks "Why?"

...It has been the pattern of the past. If the governor, the sheriff and other officials set violent examples, the hate groups and the lawless feel they have a certain license.

--Ralph McGill  
editor, Atlanta Constitution  
Notre Dame honorary degree recipient

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IN YOUR CHARITY please pray for the following: Deceased -- Clyde Broussard, '13, grandfather of Joseph Broussard of Howard; Bernard A. Gira, '10; Thomas W. Jackson, '48. Special intention of Edward Murphy of Walsh.

player, the ever hungry jockey, the actor, the professional dancer, the perfectly disciplined astronaut, even the stout fellow who is threatened with an early exit because of too many entrees -- of all these we demand that they face the harsh facts of life and simply bring those clamoring 'appetites under control.'

"But in the name of all enlightenment, do not encourage children to do without sweets for a religious motive, do not ask people to fast and abstain from meat in quiet memory of the passion of Christ, do not suppose it wise or at all constructive for a man to eschew alcohol in reparation to the Sacred Heart, do not, oh, do not embarrass married folk by intimating that even love may have its hours of renunciation.

"'Every athlete must keep all his appetites under control: every . . . all.' And then the crushing argument: 'And he does it to win a crown that fades, whereas ours is imperishable.'

"We live in a time of holy enlargement, of bold charismatic intuitions, of refreshing new freedom as against an outmoded religious legalism. Splendid. But does anyone object, or will anyone be surprised, if the Christian, Catholic Church continues to endorse the . . . thesis of Christ's superb athlete, Paul?"

*Your Notre Dame dispensation from Lenten fast and abstinence does not follow you on vacation. You will be governed by the regulations in the diocese in which you spend your vacation -- in most places abstinence for all over 7 and fast for all over 21.*

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### LABORERS FOR THE HARVESTING . . .

"The harvest is plentiful enough, but the laborers are few; you must ask the Lord to whom the harvest belongs to send laborers out for the harvesting." (Matt. 9:38)

The prayer of Pope Paul, reproduced below, may help us obey this injunction of our Lord thus assuming our responsibility for providing the Church will numerous and zealous priests and religious.

#### **Pope Paul's Prayer for Vocations**

"O Jesus, Divine Shepherd of souls, who called the Apostles to become fishers of men, now call the ardent and generous hearts of our youth to make them Your followers and ministers. Let them share Your thirst for that universal redemption for which You daily renew Your sacrifice upon the altar.

"O Lord Jesus, 'always living to make intercession for us,' extend our horizons to the entire world, where so many brethren make silent supplication for the light of truth and the warmth of love, so that, answering Your call, many young men may prolong here Your mission, edify Your Mystical Body, the Church, and become 'the salt of the earth and the light of the world.'

"Extend, O Lord, Your loving call to many pure and generous hearted young women, that they may grow in their desire for evangelical perfection and may dedicate themselves to the service of the Church and their neighbors who so desperately need such assistance and charity. Amen."